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2. *Condense the material* into the briefest possible statement, e. g.:
- § 1. v. 14, When John is imprisoned, Jesus comes into Galilee preaching.
  - v. 15, "The time for God's Kingdom is come; repent and believe it."
  - After John's imprisonment Jesus preaches in Galilee.*
  - § 2. v. 16, He sees Simon and Andrew fishing in the sea of Galilee.
  - v. 17, He calls them to become his followers.
  - v. 18, They follow.
  - Simon and Andrew become his followers.*
  - § 3. v. 19, He sees James and John mending their nets.
  - v. 20, He calls them; they leave all and follow.
  - James and John become his followers.*
  - §§ 2, 3. SIMON AND ANDREW, JAMES AND JOHN, BECOME HIS FOLLOWERS.
  - §§ 1-3. *After John's imprisonment Jesus preaches in Galilee and secures four followers.*

### V. The Material Applied.

**Religious Progress.** Observe certain elements of the method with which Jesus began his work and consider their present value in the spread of the truth.

1. *Preaching* good tidings from God (v. 14)—compared, e. g., with the printing-press, and other agencies.
2. Demand for repentance and faith in the Gospel (v. 15)—the condition on which true religious life is possible.
3. A personal relation to Jesus involving sacrifice of all other things (v. 18)—the most fruitful means in developing right character.

## STUDY IV.—THE GALILEAN MINISTRY: THE PERIOD OF PUBLIC FAVOR. MARK 1:21-45.

**Résumé.** 1. The work of Jesus before he comes into Galilee. 2. The events of the Galilean beginning, 1) the two according to Mark, 2) additions from other sources. 3. The theme of his preaching. 4. Grounds on which his ministry may be said really to begin at this public entrance into Galilee (v. 14; Mt. 4:17). 5. Relations of Jesus and the Four.

### I. The Material Analyzed.

*Read carefully* Mark 1:21-45 and note the contents, e. g.:

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| 1. Experience in the Synagogue (vs. 21-27); | throughout Galilee (vs. 35-39);            |
| 2. resulting fame (v. 28);                  | 5. a leper healed (vs. 40-44);             |
| 3. at Simon's house (vs. 29-34);            | 6. wider fame and desert ministry (v. 45). |
| 4. retirement for prayer; ministry          |  |

### II. The Material Compared.

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| 1. With vs. 21-39, cf. Lk. 4:31-44.  | 5. Observe the possible bearing of this material on the relations of these three Gospels; * e. g., which is the more probable conclusion, 1) Matthew draws his account from Mark; 2) Mark takes Luke and adds to it; 3) Luke condenses Mark; |
| 2. With vs. 29-34, cf. Mt. 8:14-17.  |  |
| 3. With vs. 40-45, cf. Mt. 8:2-4; Lk. 5:12-16.   |  |
| 4. Make lists of 1) additional material obtained; 2) possible disagreements in facts or their arrangement; 3) material peculiar to Mark. |  |

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\* The student is here introduced to the problem of the origin of the Gospels. The subject is intricate yet important and cannot be neglected. Each "study" will contain more or less material helpful in its investigation. The important work is to master the facts presented in the Gospels themselves. The larger commentaries may profitably be consulted for a fuller discussion, but all theories should be regarded with caution.

- 4) all draw directly from other and original sources.  
6. These and many other events of the Galilean ministry do not appear in John's

Gospel. In distinction from it, these three Gospels which cover substantially the same ground are called the *Synoptic* Gospels.

### III. The Material Explained.

#### 1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 21. (a) *Capernaum*; its location; its condition then and now.  
(b) As to this synagogue cf. Lk. 7:2-5.
- 2) V. 22. Cf. Mt. 7:29. Account for the use of similar language.
- 3) V. 23. *With an unclean spirit*; (a) lit. "in an unc. spirit," i. e. the element or sphere in which he lived, cf. a similar expression "*in Christ*," 2 Cor. 12:2; Gal. 1:22, etc.; (b) explain the man's presence in the synagogue.
- 4) V. 24. (a) Significance of the use of the pronouns *we, us, I*?  
(b) *Holy One of God*; (1) Cf. Ps. 16:10; 89:19; John 6:69; i. e. a confession of Jesus as the Christ; (2) how could this be known by this man?
- 5) V. 27. *New teaching*; i. e. in substance, manner and attending works.
- 6) V. 32. (a) *At even*; close of the Sabbath. Why bring them then?  
(b) *possessed-with-devils*; i. e. "demonized," under the power of "demons."
- 7) V. 34. (a) *Devils*; i. e. (Am. Rev.) "demons;" a different word is that in Mt. 4:1.  
(b) *Knew him*; cf. margin. Why refuse their witness?
- 8) V. 35. (a) *Morning*; a regular division of time; cf. Mk. 13:35.  
(b) *Desert place*; i. e. uninhabited.
- (c) *Prayed*; light here thrown upon the nature of Jesus.
- 9) V. 38. (a) *Elsewhere*; (1) to avoid undue excitement; (2) to accomplish his mission.  
(b) *Came I forth*; whence? Cf. Lk. 4:43.
- 10) V. 40. *Cometh*; a breach of law; cf. Lev. 13:45,46.
- 11) V. 41. *Touched*; (a) note the method of cure.  
(b) Jesus rendered unclean.
- 12) V. 43. (a) *Strictly-charged*; lit. "wroth-with."  
(b) *Sent him out*; i. e. of the city. Cf. Lk. 5:12.
- 13) V. 44. (a) *The priest*; i. e. at the Temple. Why? Cf. Lev. 14:2. He would be legally declared clean and thus restored to society.  
(b) *Offer*; cf. Lev. 14:4-32.  
(c) *Unto them*; either (1) the priests, or (2) the people. The cure was thus recorded as complete.  
(d) Jesus' relation to the Law; (1) as regards himself he is above it (v. 41); (2) as regards the leper, he insists on obedience to it.
- 14) V. 45. *Desert-places*; (a) because of his consequent fame; (b) the prejudice and hostility aroused.

#### 2. GENERAL TOPICS.

- 1) **Synagogue.\*** (a) Meaning of the word; (b) origin of the synagogue, whether at the time of Ezra or before; (c) officers; (d) worship; (e) judicial functions; (f) the synagogue school; (g) relations to the temple; (h) relations to the Christian church.
- 2) **The Authority of Jesus. Vs. 22,27.** (a) Try to get a clear idea of the impression made by Jesus in his ministry. Was it (1) *originality* of matter, or (2) *independence* in his manner, or (3) the *force* of his character? (b) Note its *manifestation* in (1) his teaching, (2) his works. (c) Compare it (1) with the scribes, learn something of their methods, traditional, narrow, slavish; (2) the exorcists, or those who professed to cast out evil spirits, by spells, etc. (d) Note that a similar authority was a characteristic of the prophets, cf. Isa. 1:10; 43:1; Jer. 1:4-9, etc.
- 3) **Leprosy.** (a) Learn something about its general character, forms and symptoms; (b) the legislation in relation to it, cf. Lev. 13,14; (c) its symbolic character, cf. Num. 12:10,11; 2 Chron. 26:19-21.
- 4) **The Miracles.** (a) Give careful study to the miracle narrated in **vs. 23-26**. Note (1) the evidence of mental disease; (2) the moral state of the man; (3) his body afflicted (v. 26). Observe the explanation of this condition (1) in

\* Cf. Smith's Bible Dictionary; art. *Synagogue*.

the popular mind (v. 27); (2) the notion of the writer (v. 23); (3) what may be inferred as to the opinion of Jesus. In favor of the reality of the miracle, consider (1) the previous condition of the man; (2) the manner of the cure; (3) the astonishment of the people. (b) In a similar way study the miracle in vs. 40–42 in its special features with the evidences of its reality. (c) These miracles considered together (1) as wrought on both mind and body; (2) their relation to the preaching of Jesus, whether equal in importance, or subordinate as proofs or means to draw the multitudes; (3) the revelation they make of the mind and heart of Jesus.

#### IV. The Material Organized.

1. *Classify the material* under the following heads: 1) places; 2) institutions; 3) important events; 4) miracles; 5) habits and customs; 6) literary data; 7) Jesus and the O. T.
2. The following results of a strict *condensation* of the material are suggested. Let the student work through the processes and improve on what is here given:

Jesus creates astonishment and obtains wide fame, because of the authority he shows in teaching and in casting out a demon at the synagogue of Capernaum. The same day he heals Simon's wife's mother and other sick, and casts out demons at Simon's house in the presence of the citizens. The next day after early private prayer Jesus begins a mission tour in the synagogues of Galilee. He cleanses a leper whose disobedience compels him to retire to the desert to meet the multitudes who come to him.

#### V. The Material Applied.

**Authority.** 1. In matters of religious truth consider the dangers to character in an unquestioning submission to the authority of another. 2. The dangers which lie in an independence of authority. 3. The duty to decide to what authority to yield. 4. The reasonableness of yielding to the authority of Jesus as a teacher.